

The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVII.

JACKSON, MISSISSIPPI, JUNE 17, 1915

NEW SERIES VOL. XVII, NO. 24

KINGDOM BRIEFS

Pastor A. L. O'Bryant reports a good beginning and most kind reception at Okolona.

Rev. L. G. Gates, of Laurel, is at Taylorsville this week, preaching in a meeting with Pastor D. J. Miley.

Secretary J. Benj. Lawrence preached the commencement sermon at Union University, Jackson, Tenn. He does it well, and is in demand for such occasions.

The enrollment of the Northern Baptist Convention was 1,801—about 300 more than at the Southern Baptist Convention, though it is said they began the Saturday morning session with only 70 present.

The Home Board evangelists have had a great and successful campaign in Little Rock. An example of its wide reaching effects, this writer was made glad in the conversion of a niece during the meeting at the Heights church.

So far as we are informed, no one from the Baptist Hospital of Jackson was present at the meeting of Southern Baptist Hospital men at Houston. There would probably have been a representative if the meeting had been better advertised.

A brother asks whether King Saul was saved. This is a case where we have to plead ignorance. There are plenty of people with opposite opinions who are perfectly sure they are correct. When it is said the Spirit of the Lord came upon Saul and he became another man, it simply means that the Holy Spirit specially fitted him to be king. We hope he was saved, but would not like to have as much doubt of our own salvation.

The Annual Register of Mississippi College has just reached us. It is really a book, containing 145 pages of interesting reading matter and pictures. The printing was done by Hederman Brothers, of Jackson, whose high-grade work is well known all over Mississippi. Dr. Provine and his assistants have gotten out the best register this college has so far issued. Those interested may secure a copy by writing to The President, Mississippi College, Clinton, Miss.

Many preachers in their preparation of sermons need to be sure the distinction between the words "invent" and "discover." It is not the business of a preacher to invent meanings to the words of Scripture, but to discover their meanings; not to tell what it might mean, but what it does mean. One man discovers the North Pole; another appears to have invented it. The former is worthy of honor; the latter is a fraud and deserves only reprobation and contempt. The preacher who discovers the truth of the Word and publishes it with love for it and zeal for God is a benefactor. The man who invents meanings to the text has no place in the pulpit. The first gives you the bread of life; the other can give you only stones instead.

We have received inquiries from a few brethren about the advertising we are carrying for three or four candidates for various offices in Mississippi. It may be that others have had the same or similar inquiries in their minds. For the benefit of all concerned, this statement is made. The Baptist Record does not solicit advertising and with the exception of Baptist institutions and a few railroads, does not accept advertising direct. In other words, has not the control of its advertising space. This is in the hands of Jacobs & Co., of Clinton, S. C. We reserve the privilege of rejecting such advertising as we think unsuited to our columns. Everybody knows that candidates for office do not get their advertising gratis; in other words, what goes in the advertising columns is paid for, whether it is by a school, a publisher or a candidate. Unless there is reason to believe that the advertising is hurtful, misleading or fraudulent, it is accepted. There is no reason why a candidate of good character should not be sold space in the advertising department. All religious papers are under the necessity of carrying advertising or going out of business. We have not solicited announcements from any candidate, nor have we rejected any. We do not mark every advertisement by name. It is supposed that people will know the picture of a horse when they see it.

There is a sense in which no truth is new, and there is a sense in which many if not all truths are new. Properly understood it may be said that whatever is true in religion is 1900 years old; yea, it is as old as eternity itself, for what is true today has always been true. The volume of revealed truth in a way was completed 1900 years ago, for Jesus was the truth. In Him dwelt all the fullness of the Godhead. He was the mystery of God, even Christ; that is, all the hidden truth of God was embodied in Him, and the Scriptures are a sufficient interpretation of Him. He is the exegesis of God and the Bible tells us all that we may know of Him. But much that is in the Book is still coming to light, as we are able to receive it. To each of us its truths personally are new. We are taking them in from time to time by faith as God wills to reveal them to us. It is possible for an entire generation to come into such an appreciation of certain truths as no others before had realized.

A brother writes that his Sunday School has been divided into "Hustlers" and "Rustlers," to work for an increase in attendance. The party that loses has to pay for a picnic dinner. He wishes an opinion as to whether this is gambling and whether the Lord will bless it. No, it is not gambling. Whether the Lord will bless it or not, this scribe can't say, for he doesn't know. It is probable the brother who asked the question is in a better position to form an opinion, for he has seen it tried by this time. We have doubts of its permanent value; and certainly there is a more excellent way—the motive power of the love of God.

A. C. Dixon was recently made president of the London Baptist Association.

Do not forget to get The Herald, The World Evangel, and The New Evangel song books before your meeting begins, from The Baptist Record, Jackson, Miss. Prices on request.

It is now "Doctor" Hight C. Moore, editor of Biblical Recorder. There is a divinity that shapes the ends of a large bunch of editors, at least of their names. None is more worthy than Brother Moore.

Our best wishes to Mr. and Mrs. Van Pierce Wait, married at Gulfport, June 15th. The bride is the daughter of Mrs. Jennie N. Standifer, whose writings have been greatly enjoyed by readers of The Baptist Record, and many other Southern papers.

There is nothing in a religious paper that attracts quicker attention than news from the churches, and there is nothing more stimulating than good news. There ought to be plenty of it at this season and you ought to send in what is good from your field.

Occasionally some one writes and asks for the paper to be discontinued, or on some other matter of business, without giving their post-office address. If your request is not granted, this is probably what is the matter, for we can do nothing without that.

It was a great pleasure to greet Dr. F. L. Riley on his visit to old friends in Mississippi and have a brief chat with him. The ties between him and his former associates are still strong. He enjoys his work in life at Washington and Lee University in Virginia, where he is held in high esteem.

The Baptist and Reflector says: "Soon after his conversion, we heard Governor Patterson say in a speech at the Ryman auditorium, in this city, before an audience of some five or six thousand people: 'When logic failed and reason gave no answer, I cast aside all pride of opinion, all thought of what the world might say or think, and went to the throne of Almighty God. There, on bended knees, I asked for light and strength, and they came. The curtains of the night parted, and the way was clear. I arose a changed man. An invisible hand has led me on to where the vision is unobscured. From a critic of others, I looked within. From an accuser I became a servant in my own house to set it in order. From a vague believer in the guidance of divine power, I have become a convert to its infinite truth. From an unhappy and dissatisfied man, out of tune with the harmony of life and religion, I have become happy and content, firmly anchored in faith and ready to testify from my own experience to the miraculous power of God to cleanse the souls of men.'" Governor Patterson said practically the same in Jackson, Miss., and anybody who hears him will never be disposed to question his sincerity or the genuineness of his conversion.

THE FIELD GLASS

BLUE MOUNTAIN ENCAMPMENT.

The dates are July 4 to July 11, inclusive. The program is not yet complete, but it will be a good one.

The railroads will give special rates with in Mississippi.

Our own road, the New Orleans, Mobile & Chicago, will sell round trip tickets for one fare plus twenty-five cents. Other roads will give a rate of one and one-third fares plus twenty-five cents, on the certificate plan.

There is no more refreshing place in Mississippi at which to spend a few days in the summer time than Blue Mountain. The gushing springs, the mineral wells, the fine shades, the numerous and broad verandas, the convenient baths, all combine to make Blue Mountain a true summer resort. The social life, the study classes, the inspiring public services, added to the physical refreshings make a trip to the Blue Mountain encampment worth your while. Come and welcome!

W. T. LOWREY,

Chairman Executive Committee.

SOUTH MISSISSIPPI BAPTIST ENCAMPMENT.

Mississippi Woman's College, Hattiesburg, Miss., July 18 to 26, inclusive.

The program will contain the names of the following well known speakers and teachers: Dr. Lee R. Scarbrough, Fort Worth, Texas, president of the Southwestern Baptist Theological Seminary, and teacher of personal evangelism; Landrum Leavell, the well known Sunday School worker and teacher; Arthur Flake, field secretary for B. Y. P. U. work; Dr. J. T. Christian, pastor First Baptist church, Hattiesburg; J. E. Byrd and W. E. Holcomb, Sunday School secretaries State Mission Board; Rev. Zeno Wall, pastor First Baptist church, Columbia; Prof. W. I. Thames, of the Mississippi Normal College; Mrs. W. Rush, elementary Sunday School work; Miss Margaret Lackey, corresponding secretary W. M. U. work; Rev. E. D. Solomon, Claude Bennett, Rev. E. S. P'Pool, and others.

This session of the encampment will be the best of all. The B. Y. P. U's, the organized Sunday School classes, and pastors of the four Hattiesburg Baptist churches want you here for the entire encampment. In fact, all Hattiesburg wants you.

Rooms and board can be had at the Mississippi Woman's College for one dollar per day, or five dollars per week. Reservations should be made at once. When the college dormitories are filled, a number of private homes near the college campus will be opened for visitors.

Write N. R. McCullough, secretary, for reservation of rooms.

Sunday School and B. Y. P. U. workers of South Mississippi are urged to take their vacations encampment week and attend the course of lectures to be given at this session of the encampment. Pastors will be better preachers, and Sunday School officers and teachers and B. Y. P. U. workers will be more efficient in their work for having attended the encampment.

THE HUMAN HEART AND SOME DANGERS THAT THREATEN IT.

G. T. Howerton, Starkville, Miss.

My Text: Keep thy heart with all diligence, for out of it are the issues of Life.

Your Text: With long life will I satisfy Thee, and show Thee my salvation.

Our Text: Come let us reason together.

The "heart" of this sermon is the one you can carry with you in your breast—the first organ of the body to show life, and also the last. The heart is a small organ in size, but mighty in force. It does work enough in one day to carry a man of 150 pounds weight, 3,600 feet high, or to raise a freight car loaded with coal three feet from the track. To do this mighty work in 24 hours it makes more than 100,000 strokes.

The contention of this writer is that 90 per cent of all deaths from disease are really "heart-failure." While the announced cause of death from "heart-failure" are increasing every year, these deaths that seem to be from other causes are largely from "heart-failure." One takes a fever, and because he has abused his heart for years he is unable to pull through with the disease. On the other hand if the doctor finds the patient's heart "all right" he is quick to assure the loved ones that he has a "good chance"—even in case of typhoid or pneumonia.

The enemies that "get us" are either "stimulants" or "narcotics." Of these no doubt "narcotics" are most dangerous, but "stimulants" are probably most generally used.

Both these are "drugs," also "poisons," and known to those who find them as "dopes."

Stimulants are such "drugs" as add heart beats by spurring on the brain centers which preside over the heart. These drugs have no real strength-giving qualities, but after the "lash" is laid on they leave the entire system in worse condition than they found it.

Narcotics are such habit-forming drugs as "slow down" a fellow's heart, and they do this by deadening, or "narcotizing" the brain centers that preside over heart action.

Coffee is a "stimulant," and one cup of the beverage will add about 10 per cent of

work to the normal action of a human heart. This means more than 400 added "beats" in one hour. Or in one day sufficient "work" to lift a man of 150 pounds vertically 360 feet.

Tobacco and all forms of alcohol are "narcotic" in their effect. That is they "slow down" the heart, and produce the "lazy", sleepy feeling. Some doctors still claim the alcoholic drinks are a "stimulant," but Connie Mack knows better. He says, "Alcohol slows a fellow down. I have nothing to do with a drinker." Connie got his knowledge from first hand, from experience in the school of "hard knocks," while most of the doctors read theirs in a book.

The following outline will help you to classify the "habit-forming drugs:"

Drugs, Poisons, Dopes.

Stimulants—(1) Strychnine, (2) ammonia, (3) coffee, (4) tea, (5) all "colas and "cocas." These are usually dispensed at the fountains. Coffee and tea are served at the table. All are equally dangerous and damaging.

Narcotics—(1) Tobacco, (2) alcohol in all forms and doses, (3) opiates of all kinds, (4) chloral, (5) heroin.

All these are "habit-formers," taken at first because they produce "exhilaration," make one forget the bad feeling usually brought on by wrong living, either spiritually or physically. When one does not like his present "feelings," he seeks out a "dope" to drown them. This "dope" may be a "stimulant" like tea, coffee, the "colas" and "cocas" found at the fountain, or it may be the long cigar (if a man) or the short cigarette (if a child). Any of these may be taken to hide a pain. Men have learned the "tobacco habit" because they had a toothache, and took a "chew" to ease the pain. Women seek coffee and tea for the "headache." Our girls even now seat themselves at the pretty chairs in fine drug stores and say to the clerk, "Give me a dope." The manufacturers of these fountain-furnished "dopes" constantly announce that they "refresh" you. None of them can refresh a person. It takes sunshine, air, water, food, rest, to do that thing.

None of these "dopes" can add one iota of strength. They are "deceivers"—all. Long ago the Wise Man said, "Wine is a mocker (deceiver) and whosoever is deceived thereby is not wise." When we believe we get strength from them we only get weakness. And the sad thing is that weakness is hidden by these "deceivers." They are all "make-believes," "hypocrites," coming to us as "angels of light," but leading us into darkness.

No one can escape who alternately spurs on his heart by a "stimulant," then slows it down by a "narcotic." Some time when you need that best of friends—the pure, clean, unabused heart, he will desert you, and you will go down in ruin.

These "dopes" are one of the prime instruments of Satan, as he "goes about over the world, seeking whom he may devour." They are sought out by those who hope to

"THE BAPTIST DEBT TO THE WORLD."

(Introductory Sermon Before Southern Baptist Convention, Houston, Tex., J. W. Porter)

"I am debtor both to the Greeks, and to the Barbarians; both to the wise and the unwise." Rom. 1:14.

The Baptist debt to the world is specifically stated in the commission. The Commission as I see it, was given to the churches; and unless Baptist churches get their mission from the Commission, they go out of commission. If the Commission was not given to the churches, then the churches are usurping authority in preaching, teaching and baptizing, and should immediately cease their high-handed usurpation. So far as my information extends, Baptist churches are the only bodies that profess to carry out the Commission in the exact manner and order in which it is given. Many of the past and current theological controversies, probably unconsciously to those engaged in them, find their real source in the Commission, and here, if I mistake not, will be waged and won the world's greatest ecclesiastical battle.

I shall first attempt to define this debt, if not according to our wishes, at least in a manner to meet the demand of Scripture. The initial item in this list of indebtedness, is the command to preach the Gospel. Nothing, not even the printed page can ever take the place of the preached word. Evermore the prophet must have his place. He cannot as of old foretell, but as a mouth-piece for the Almighty, he can declare. He is no longer the seer, but he can and should be the sage. The first and fundamental duty of the preacher is to preach, and preach the Gospel. Christ is a substitute for our sins, but there can be no substitute for the Gospel of Christ. Merry music; picture shows; spectacular and pantomime performances can never take the place of the Blessed Gospel of the Son of God. Such things may enchant for the moment, but they can never lead to Cavalry—or grip or hold the heart of mankind—

"E'er since by faith I saw the stream
Thy flowing wounds supply
Redeeming love has been my theme,
And shall be till I die."

find worldly pleasures which will satisfy their desire for true spiritual life. Man is a spiritual being, and longs for spiritual life and energy and excitement and "hilarity." But failing to find the true "excitement" and "exhilaration," he takes these base material substitutes, and is made to "feel better," as he puts it.

The only sure way of escape from these is "tee-total" abstinence. "Touch not, taste not" is the only safety, for a small dose today calls for another and larger one tomorrow. There can be no temperate use of these "dopes." Some of them are usable medicines no doubt, but be sure you and your doctor know you need them, and then be slow to use them.

Sociology is a good thing in its place, but its place is not the pulpit, but the school room. The world needs theology more than it needs sociology. Many make the mistake of beginning with man and trying to work up to God instead of beginning with God and working down to man. In the beginning was God and in the end will be God. Any system of sociology that does not begin and end with the blood of Jesus Christ will inevitably end in confusion worse compounded.

At this point it is well to note that there is a vast difference between lecturing and preaching. Had Socrates contented himself with lecturing he would have never tasted the fatal hemlock. The difference between the lecturer and preacher is, in many respects, the difference between Socrates and the sophists. The lecture may be popular; the Gospel is powerful. Instead of trying to popularize the Gospel, we had better popularize the pulpit.

We hear much now-a-days about a new Gospel. When it is demonstrated that there is a new God, a new Christ and a new Bible, then and not till then, will I commit my life to a new Gospel. Apropos the story of Pauleux, a member of the French Directory, who invented a new religion which he called Theophilanthropy. Seeing that his religion made little progress he complained to Talleyrand of the difficulty in getting the people to accept his religion. Whereupon Talleyrand told him to go and get crucified, and to be buried and rise again the third day, and then go on working miracles; healing all manner of diseases, and then, he would probably gain a following. I have but little faith in the pleaders, and no faith in the plea that the old Gospel is losing its power. It is not the old Gospel that has lost its power, but the preacher who has lost faith in the power of the old Gospel. Far better lose your pulpit, than your pulpit lose its power by you. The pulpit will only lose its power when its occupant has lost the Gospel.

"Dear dying Lamb thy precious blood
Shall never lose its power,
Till all the ransomed church of God,
Be saved to sin no more."

And just here I wish to affirm with all possible emphasis, that every preacher who believes in preaching and practicing the Gospel, is in some real sense a missionary of the cross though he may not have gumption enough to know it, or grace enough to acknowledge it. There is no orthodoxy without missionary endeavor, and sometimes mighty little with it. The germs of regeneration is the genesis of missions, and a saved man will believe in the saving business. In my time, at home and abroad, I have seen many sad sights, and stood in many drear and lonely places; yet I am persuaded that the bleakest spot on this earth is not the Alhambra, rich only in ruins, or the Parthenon, the eternal study and despair of the architects of the ages; or the Coliseum with its crumbling walls and forgotten glory, but the bleakest spot of deepest darkness and un-

terable desolation, is the blasted heath of the anti-mission heart. It is an established fact that when the sinking Titanic was sweeping the seas with its wild cry for help, a near-by vessel caught the cry, and in a few moments could have been at the side of the sinking ship. But with inconceivable selfishness and unutterable cruelty, the Captain refused to go to the aid of the great ship, soon to go down with its cargo of men, women and children. I would rather bear the mark of Cain and the name of Iscariot, and go down to a grave of everlasting oblivion, than to have refused to go to the aid of the Titanic. Were I that Captain, in my sleeping and waking moments, I would hear the wild shrieks of the dying, and see their awful and hopeless struggle against a watery grave, and the frightful picture, like Banquo's Ghost, would never down at my bidding. Yet I would rather have been the Captain of that ship, than with folded arms to sit in selfish silence, while men and women are daily dying about me without hope and without God in the world.

The next item in our list of indebtedness, and one on which we have only made partial payment, is that of teaching, or our educational debt. I am not prepared to say, as a matter of strict exegesis, that education, as commonly understood, is taught in the Commission, but I do affirm with all confidence that it logically grows out of the Commission. In some real but limited sense the mission of the church may be defined by the words *magistra mundi*. If I mistake not, the century's and the church's call to culture is louder and clearer than ever before, yet the tree of knowledge is not the tree of life.

I would not, however, as is quite common among us, emphasize education for the sake of leadership, but rather for Christ's sake, and our country's sake. The final apology for culture is Christian service. We need educated men and women, who by the alchemy of action will transmute day-dreams into deeds of deathless devotion. We need knowledge applied to a worthy cause, and that cause, the coming of His Kingdom in all the earth.

Be it also understood, that if Baptists have an educational debt, it is a Baptist debt, and can only be liquidated by Baptist teaching. And this leads me to say that every Baptist school is a Baptist asset, or liability, and I fear, in the past they have been about as frequently one as the other. If a school is a denominational asset, we should support it far better than we have done in the past; if to the contrary it be a liability, we should change its character, or speedily arrange for its obsequies. It should be fathered or funeralized. It may be true that a man cannot teach denominational mathematics, but if he cannot teach mathematics so as to put a premium on Baptist principles and incite to Baptist achievement, it is mathematically certain that he is unfit for a chair in a denominational institution. The man who cannot generate a Baptist atmosphere should be forced to breathe some other.

(Continued on page 6)

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Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriages notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

EDITORIAL.

THE WORLD MUDDLE.

When a house is on fire, every house in the neighborhood is in danger, and so close on the relations of the various nations to-day that when two go to war, all others must look carefully to maintain peace. This is why the war in Europe has occupied the attention of all people for nearly a year. The Baptist Record has not crimsoned its pages with reports and discussions of the war. Its policy has been to oppose war and promote peace. This because there are better subjects for discussion and because the talk of war makes a psychological atmosphere unfavorable to peace.

But recent events have made it difficult, if not improper, to refrain from remarking on the world muddle. A condition has arisen in our own country that is typified in the cabinet situation in Washington, about which it is well to do some thinking and have some conviction. It was precipitated by the German attack on an American ship, and the torpedoing of the Lusitania which caused the loss of more than a hundred lives. President Wilson made his protest in a firm and friendly tone to the German government. The answer to it was evasive and unsatisfactory. It became necessary for another note to be sent which would be unmistakable in its meaning and necessitate a definite answer. Mr. Bryan was unwilling to sign this note as secretary of state, and so resigned. His resignation was accepted with regret, and then he felt it necessary to explain to the public. His reason was that the last note was in line with the old diplomacy of force and ultimatums, while his new diplomacy was of argument and persuasion.

We have great admiration for Mr. Bryan and believe he has served his country and humanity well, both by his lectures and writings, and by his work as secretary of state. He has been a consistent and persistent advocate of peace and of temperance. We are in entire sympathy with him in these, and believe the world is indebted to him as much as to almost any man of his generation. He is capable of and needed for still further service. But he has made a blunder in this

THE BAPTIST RECORD

step which will hurt him and do the cause of peace no good.

There is nothing in the last note of this government to Germany that sounds like an ultimatum or that threatens force, or even mentions it. It is a firm insistence on the recognized rights of neutrals according to international law and according to the dictates of humanity. If a city is to be bombarded, the noncombatants, even of the enemy, are given a chance to leave, warning being given beforehand. To torpedo a passenger ship on which are women and children of friendly nations, giving no warning and no chance for their lives, is hardly short of murder. To countenance it is to share the guilt of the criminal. To submit to it without protest is craven. To permit it to continue without resistance is to shirk the responsibility of arresting a bully.

Mr. Bryan's plan to refer it to arbitration for twelve months and let some international court pass on it, is to bid the fire fiend burn your house and kill your family, expecting to have the courts adjudge the damage at some future time. The plan to argue and discuss and persuade will work with a man when he is rational, but when he is frenzied and pointing his gun at you, you must stop him or take to your heels. If there is any reason left, the German government will see the justice of Mr. Wilson's statement. We do not believe in war, do not believe there will be any war with Germany; and the way to prevent it is to tell them to point the gun the other way.

TIME ELEMENT IN RELIGION.

A young man was in a hurry for his breakfast that he might not miss the train. His sister was eagerly hurrying that she might assist him in getting away. It took too much time to cook the biscuits in the stove, so she put a "hoecake" on top of the hot stove. The bottom was soon brown, and she turned it over. The other side was then soon brown, and she carried it in. He undertook to break off a piece, but it stretched out like chewing gum.

There are people with religious experiences like that. They are half-baked and never get to be palatable or digestible. They want everything accomplished in a day. They haven't patience to abide the working out of God's plans. They haven't learned the meaning of the words, "Then do we with patience wait for it." We wait for the hope of righteousness by faith.

A child put some chestnuts by the fire to roast. They were getting on slowly, though fairly well. In his hurry and impatience he pushed them into the hot coals and they were soon charred and unfit to eat. It takes time to cook anything so that it is good and nourishing. With some things it takes a long time. If it takes six strokes of a hammer to drive a nail why may not one blow from a sledge hammer save time? But it is almost certain to bend the nail or split the plank. Better take time.

A child has a high fever and the physician

Thursday, June 17, 1915.

leaves a number of powders to be given an hour apart. But why not give them all at once and be done with the fever? That would most surely endanger the life of the child. Time is needed. "There is need of patience." Not only is there need of patience in undergoing discipline as Christians, that we may attain some other end and object, but patience itself is second to almost no other quality. It is worth having for its own sake. The power to hold on, the ability to endure, persistence in well doing under discouragement or against opposition, this is a quality of the first degree.

There are aorist tenses and there are present tenses in the Christian life; that is there are things that are done once for all and there are things that are always doing and to be done. The faith that commits the keeping of the soul into the hands of Jesus Christ for salvation is once for all. The surrender and dedication of life to Him is settled in a moment. But the nourishing and growing of a Christian character is the work of a life time, the result of daily discipline and culture. The use of means, the repeated use of the same means, is a necessity to the attainment of Christlikeness. Here the tense is the eternal or the lifelong present. One cannot jump into the stature of the full grown man or have himself stretched into it. It takes time, and that time must be filled with using the means of grace. Daily reading of the Word, with meditation on it, the unbroken habit of prayer, attendance upon the worship in God's house with reverent earnestness—this brings us to our goal.

STRONG CRYING.

There were seasons doubtless when Jesus had quiet hours with the Father in prayer, when it was easy and delightful to pray, when joy in fellowship overflowed. But there came a time when prayer was a great conflict, and as He engaged in it, it was with strong crying and tears. The strong crying here used has in it the sound of battle and clash of arms. The crash and shock of war is in the very word. It was a time when the destiny of a world was being determined, when eternity for all men hung upon the result of this encounter. It was no mock engagement, no sham battle, no temporal stake. If all battles of all time had been gathered into one night, all the interests for time and eternity were to be determined, and all the conflict centered in the person of one man, the issue could not be more important.

Such is the conception of the conflict in Gethsemane when Jesus fought through the battle for all of us. It was with the deepest seriousness that He entered its shadows. The words of description are strong and tender; sorrowful, very heavy, amazed, my soul is exceeding sorrowful even unto death; He fell on His face, drops of blood, an angel strengthening Him. There was never an agony or conflict like this. It was such a battle that brought forth the strong crying.

In some measure the same conflict is reenacted whenever souls are at stake; and it

Thursday, June 17, 1915.

is fellowship with His suffering that equips man for the battle and makes them victors in it. A protracted meeting in which the church goes in for the salvation of men is the occasion for similar soul experiences. It is not a picnic affair or a May day festival. It is not specially a time for soul feasting and spiritual uplift; not at least till the battle is won. It is a time of strong crying. The battle is on our knees or on our faces before God in prayer, when the soul is stirred to its depths with the weight of responsibility, the worth of immortal spirits. There must be the intolerable burden and the praying must be with all the strength put forth to win. No easy victory, this.

Then we can understand the rest of the verse if it is translated right: "He was heard for the way He took hold." It is not marring the meaning to say, "because He got a good grip on God." It is this firm grip of faith, of determination, almost of desperation that brings the victory. It is not true to say, "He was heard in that He feared." It is inadequate to say, "He was heard for His godly fear." Rather He rose to the greatness and seriousness of the occasion and got such a grip on God as He had never done before.

COMMON HONESTY.

It was a distinct shock to Christian pride, if not complacency, when being entertained in the home of a Hebrew friend, to be asked, "Why don't you preachers preach righteousness?" We are in the habit of thinking that we had the chief seat in the synagogue on this subject, if not a practical monopoly. The impertinence of a Jew rebuking a Christian minister with a question like that! But it was our time to listen and think, and so we did. And as we began to ruminate, these are some of the things that came up for us to chew on: A Christian is an honest man, to be sure. That must be so, and must be the major premise in all our thinking on this subject. An honest man will pay his debts. That goes without saying. Ergo, a Christian will pay his debts.

Don't begin to squirm already, for we are not half through yet. Somebody will be saying, "If he can." There ought to be no "ifs" and "ands" in a question like this. Let no man make debts that he can't pay. He ought to think this through before he asks for credit, or buys anything or contracts to pay. There is too much looseness at this point, and it makes too easy a getting out place. There may be sudden or unexpected calamities which no man could foresee or prevent, but to promise to pay when it is not as certainly possible as human ability can make it, is not the part of honesty.

It was another shock to our Christian pride to see by accident a list of people kept by a groceryman sometime since marked something like "poor pay," and the clerks were not permitted to sell to them on credit. Some of these names were high up on the church roll and that church was high up on the list of churches. Better not tell the

THE BAPTIST RECORD

pastor's name, for he might not like to see it in this connection. The idea was forced upon us that "common honesty" might not be as common as we had been accustomed to think.

We ought to get used to being shocked but the shocks keep coming as thick as in a newly mown wheat field; for not many weeks ago information leaked out that a good many people had not paid their subscriptions to the endowment fund of Mississippi College; and the next news was that a good many people who had paid no attention to the statements sent out from the Baptist Hospital that their subscriptions were past due; and then it began to be rumored that some people had not paid what they promised to the pastor's salary—no; not a word will be said in this place about anything due The Baptist Record—but to return: what is promised to the Lord's work is already His; it is dedicated to God; is a devoted thing and must be paid or we bring upon ourselves the curse of Achan who took from Jericho what by Jehovah's order had been pronounced "devoted," and was not to be appropriated as any man's. What is promised to God is holy, and we have no right in it. We cannot use for ourselves what has been promised to Him; we dare not withhold from Him His portion. The meetings this summer ought to bring a revival of debt-paying; rather ought to begin with it.

Nor can we escape the responsibility by never promising anything. The obligation is on us whether we acknowledge it or not. To evade it by not making a pledge is too much like a man who boasts his honesty and truthfulness because forsooth he never denies that he lies and steals but frankly confesses it. If anybody should think these words are hot, let him remember that honesty is like asbestos—it won't burn.

RIDGECREST ASSEMBLY.

Every year a few Mississippians make their way up to Ridgecrest, the home of the Southern Baptist Assembly. May their tribe increase. Owing to the very limited boarding facilities we have not heretofore been in a position to say much about the work. We are year by year crowded without any invitations and without any advertising; but this year our large assembly hotel is ready and is now opened so we have more room.

An unusually fine program is offered this summer. There are six departments in the summer school and there will be nine conferences. The sessions begin June 15 and close August 20. An illustrated program may be had for the asking.

B. W. SPILLMAN, Gen'l Sec'y.

Ridgecrest, N. C.

SEMINARY STUDENTS' FUND.

Many of the pledges made at your last State Convention have not yet been paid, and we are greatly in need of funds to meet the bills made for aiding students. Just

now I think the attention of the churches is being given to the cause of ministerial education, and I trust you will urge them through The Record to remember us here at the seminary, and to send in the payment of their pledges or voluntary contributions to the students' fund. Please impress upon them that we have no other means of aiding students except through these contributions from churches and individuals, and we will appreciate all they can do for us just now, that we may be enabled to square up our accounts before the end of the fiscal year, June 30th. We would greatly appreciate your help in this way, and thank you in advance for your co-operation.

Yours sincerely,

B. PRESSLEY SMITH, Treas.

Louisville, Ky.

TWO SUGGESTIONS.

I have two suggestions to make to the Baptists of Mississippi, and especially the preachers.

1. That you try to keep our editor, Dr. P. I. Lipsey, busy holding protracted meetings this summer. He is worth hearing in a meeting.

2. That in our protracted meetings we present the claims of The Baptist Record. It is a necessity to our work in this State. Our editor is doing more good for us as a denomination and getting less pay for it than any Baptist preacher I know.

It seems to me that our Baptist pride ought to stimulate us to take it for the good of our Baptist principles, if for no other reason. Our love for the cause of Christ, as we see it, ought to make us willing to give \$2 for the paper if we should not be privileged to read it once a month. We ought to be willing to give \$2 per year in order that the Baptists of the State may have a good medium. Let us give our paper a lift.

I. P. TROTTER.

Grenada, Miss.

BLUE MOUNTAIN ENCAMPMENT.

The dates are Sunday, July 4th, to Sunday, July 11th, inclusive.

The program is not quite completed, but it is a good one.

Our own railroad, the New Orleans, Mobile & Chicago, will give a rate of one fare plus twenty-five cents for the round trip; other roads, one and a third plus twenty-five cents on the certificate plan.

There is no more refreshing place in Mississippi at which you can spend a few days pleasantly in the summer time than Blue Mountain. The gushing springs, the mineral wells, the grateful shades, the numerous verandas, the convenient baths, all combine to make it a true summer resort. The social life, the study classes and the inspiring public services, added to the physical refreshings, make a trip to the Blue Mountain Encampment worth your while. Come and you will be welcome.

W. T. LOWREY.

Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec., Jackson, Miss.

The last day lies hidden, therefore watch every day.

The load becomes lighter when it is borne with cheerfulness.

Move yourself and you will move the world; it is the only way to do it. The surest way to impoverish the soul is to hoard your love. Every individual church is responsible to the whole world for giving it the gospel. This responsibility can be met only when each church contributes its part.

Let us rise as the sun rises and help to make the world glad. If we could but cultivate the habit of cheerful welcome to each new day and rise with a determined purpose to look for good and pursue it with all the vigor of our renewed strength, it would make not only our own but our neighbors' lives far better worth living.

The Home Board and State Expense.

My attention has been called to the fact that in the annual report the treasurer of the Home Mission Board made to the Southern Baptist Convention, Houston, it is shown that Mississippi charged \$3,506.95 as State expense for collecting home mission money for the conventional year, 1914-15. I cannot imagine how this mistake occurred. Our books show that we charged the Home Mission Board \$3,000 for the last two conventional years, 1913-14 and 1914-15—no more, no less. Therefore, the statement appearing in the treasurer's report to the Southern Baptist Convention is a mistake.

I hope that every Baptist in Mississippi who reads this paragraph in the paper will clip and keep it for reference in case the question should come up. According to the instruction of our board, the expense is prorated, each individual fund bearing its part of the burden. As the matter stands in the Home Board's report, it would appear that home missions was made to bear practically all the burden of the State work, which is incorrect.

State Missions to the Front.

In the immediate forefront from now until the first of November must stand the work of State missions. We have set our goal at \$42,000. This is a high figure under existing financial conditions, but we can reach it, and we must reach it. But if we do reach it, there must be some sacrificial giving on the part of Mississippi Baptists.

We have also reached the time when our people must do more for State missions than give their money to maintain it. They must study the work so as to know the needs which confront them. We are preparing a book on State missions in Mississippi for

study classes in our churches and we hope that pastors will begin now to organize classes for the study of this book. Moreover, let us pray more intelligently for State missions and all who are connected with this department. We have nearly 150 faithful men who are laboring as missionaries in Mississippi, being paid either in part or in whole from the State mission fund. They need our prayers. We hope that the pastors will see to it that the offerings for State missions are not affected in their churches by any other outside interest that might be urged upon them. There are other things to which we have to give; there are interests that demand our attention, but while we are giving to these interests, let us so arrange our schedule that our collection for State missions will not be injured by any offering that the church might make to any other object.

Give Monthly to State Missions.

We have already begun to hear from the pastors and churches in reply to a suggestion made in these columns last week that we contribute monthly to State missions so as to conduct our State mission work without having to borrow money. We sent out the following letter to each one of the pastors:

"Dear Brother Pastor: I want to express to you my deep appreciation for the splendid work that you did during the home and foreign mission campaign. While we did not reach our apportionment, yet our receipts were larger than many of the brethren thought they would be, and under the circumstances I think we did extremely well. Without your aid this could not have been accomplished.

"The matter of supreme importance before us now is State missions. We cannot afford to fall behind in our contributions to this object. There is too much at stake. We must make Mississippi a Baptist empire. "Our work this year for State missions is laid out on a basis of \$42,000, the same as last year. The debt brought over is provided for out of this budget. Hence, if we can raise the amount asked for, the board will go to the convention without debt.

"Up to date, we have had to borrow \$3,000 for current work. Of this amount, \$2,000 has been paid, leaving \$1,000 due the bank. We do not want to borrow any more money. If you will help this year, as you did last, and co-operate in the plan which we are now proposing to you, we can finish the year's work without borrowing any more money. Our plan is this: To have every church, where it is possible, make either a \$5, a \$10, a \$15, a \$20 or a \$25 contribution each month for the next five months. Many of our churches ought to give and can easily give to State missions \$25 a month. There

are many others that can easily give \$15, and outside of a few country churches, there is hardly a church in the State that could not give as much as \$5 per month.

"We are enclosing you a tract, setting forth our plan. Will you, dear brother, carefully read this tract, and bring this matter to the attention of your church and Sunday School? We are counting on you to do this. The only source of revenue we have is the free will offerings of the churches. Write us a letter and let us know what you think of the plan. It does us good here in the office to get letters from the brethren on the field."

We hope that every pastor in the State will take this matter up and, if possible, send us a monthly contribution so as to save the expense of borrowing money.

"THE BAPTIST DEBT TO THE WORLD."

(Continued from page 3)

I believe I speak advisedly when I say that Christianity's greatest battle will be with a Christless civilization. Well may we pray to be delivered from a Christless culture. Like Absalom, civilization has turned to destroy its own parent. That civilization without Christ is more dangerous than unmitigated ignorance has been demonstrated in the present cruel conflict. Christian education is then, the universal imperative of our times. As it now appears Christian education will find its greatest concrete expression in the Christian college, which, without doubt, is one of our greatest denominational assets. Nor is the day of the denominational college dead, as some have surmised, but only dawning. Baptists must have a studio, but let them build it hard by Calvary, where all its learning will be tinted with the crimson of the Cross. Baptists must know books, but let them remember that the Book of all books is the Book by which they live, move and have their being. If our knowledge shall be sanctified by these sacred pages, all will be well, however, discouraging the outlook.

It would appear far more sensible, and equally as Scriptural, to baptize a man to cure consumption of the lungs, as to cure consumption of the soul. I know that baptism will not remit sins as I have baptized those who give abundant evidence that they will retain them. We reach the Jordan by way of Calvary, and not Calvary by way of the Jordan. The difference, though it may appear insignificant to some, is the difference between works and grace, water and blood. The tide that washes life's sinful shores is a crimson tide; the thread that binds man to God is a scarlet thread.

And mark you, we are commanded to baptize, not rantize. Here too, the command must be paid in Scriptural and not in counterfeit coin. So far as I am informed, no other denomination administers baptism in the same way and for the same purpose as Baptists. Indeed, they have a Scriptural baptism all their own, and which like a gold dollar, is taken at full face value in all the

ecclesiastical markets of the universe. It was true yesterday; it is true today, and will be true tomorrow that here, as elsewhere, and everywhere, only things that are equal to the same thing are equal to each other. According to Holy Writ, there is one Lord; one faith, and one baptism. It would be no more difficult to prove two faiths and two Gods than to prove two baptisms. Christ is our Substitute, but there is no substitute for the command of Christ. Believers' baptism is the Baptist trust of the ages, and must be sacredly kept, at all costs, to the end of time.

And now, Fathers in Israel and Fellow Citizens in Zion, I beg that you heed my prophecy the day Baptists cease to make believers baptism a test of church membership, that day is the identical day they will sign their own death warrant, and earn their right to rest forever in a dishonored denominational grave.

It should be said, and probably there is no better time and place than here and now to say it, that if the bewitching dream of Church Union is ever realized, it must rest upon the only possible and plausible basis of One Lord, One Faith and One Baptism. For such a day we hope and pray; and that we may hasten its dawning, let us continue to declare the truth, until when the sun shall rise in the distant East, his earliest light shall fall in blessing over a body of baptized believers; and in all its flight in the blessed blue of yonder sky, he shall never lose sight of some building dedicated to the triumphant truths symbolized by believers baptism; and when at last he sinks to rest in the far away West, the lights and shadows of the dying day will fall in mingled blessing over some church consecrated to the triune truth—one Lord, one faith and one baptism.

Let us now turn our attention to the way in which this indebtedness may be discharged. First of all and perhaps chiefest of all, this debt can be liquidated by preaching a pure Gospel. It goes without saying, that a Gospel is pure or impure, and cannot be pure and impure at one and the same time. Like a dollar, it must be either genuine or counterfeit; of full value or valueless. The greater the pity, that people should be more exacting as to the purity of their daily bread than they are concerning the divine manna; more careful to observe the rules of sanitation than the terms of salvation. With all, a little fly will spoil the choicest pie; while a little error in spiritual things is often deemed altogether palatable. A little poison may spell death in the pot. One drop of iodine will discolor many times its weight in water. A falsehood may be told in many ways; the truth in only one. The truth is not only inclusive, but exclusive. Two plus two equaled four in the garden of Eden and will when life's little day is ended. Not only does it equal four, but it equals nothing more nor less than four.

We are told that it makes no difference what a man believes, as long as he does right. It would be nearer the truth to say it makes no difference what a man does, if he believes right. One is neither saved nor lost for

what he does, but by what he believes. The man who believes that one thing is as good as another, is himself good for nothing. He who loves truth will hate error; and this hatred for error will be in proportion to his love for the truth. We need a revival of holy hatred for the impure; yea the Spirit of Him who said, "Do not I hate the abominable thing?" The man who follows the line of truth, will find himself going in the opposite direction of error.

We must learn that we are stewards of doctrine as well as of dollars! of the Gospel, as well as of gold. We need a stewardship of faith as much as we do of finances for finance without faith is dead; or at least, alive only to the Devil.

Let not a false conception of love prevent us from contending for the faith once for all delivered to the saints. If I rightly discern the signs of the times, a lawless love will prove the consuming curse of our century. Christian contention is the inevitable logic of Christian conviction. Christianity is not only conciliatory, but contentious. A dearth of conviction will result in the death of contention.

To be sure, our contention should be in love. We should begot love if we have been begotten of it, for only the Christlike can conquer for Christ. To win we must be winsome; but winning is not worth while unless it means a victory for the truth. There can be no peace between truth and error until one or the other has found a forgotten grave. But truth must triumph, for

"Truth crushed to earth will rise again
The eternal yearst of God are hers,
While error wounded, writhes with pain,
And dies amid its worshippers."

I know not what others might do; but for my part, were I forced to choose between my family and my faith; with a heart bursting with a boundless love; and eyes blinded with unavailing tears, I would kiss good-bye to my wife and children, and cling to the faith of my fathers. And in so doing I would console myself with His words, "Unless ye forsake father and mother, houses and lands, yea and your own life also, ye cannot be my disciples." This, to some, may seem infinitely "narrow," but let us not forget that it is the broad way, made for broad people, that leads to destruction; while the "narrow way" leads through the wilderness of life, straight home at last.

Let us then, stand like an oak on the storm-swept hills, laughing at the fiery lightning; defying the furious flood, and waving its challenge to the rolling thunders.

Not only must we preach a pure Gospel, but to meet our obligations, we must preach the whole Gospel.

May the God of all grace and truth deliver us from a fragmentary Bible and a fractional Gospel. We are commanded to observe all things I have commanded you, and not what the people may demand of us. The minister cannot rightly divide the word of truth unless he has accepted the truth in its totality. In its last analysis, the Gospel is a unit, and can never be self-contradictory.

It is not only indivisible, but also indestructible. A half truth may be dynamic but certainly is dangerous. Jesus saves, is a portion of the truth concerning salvation; but in all of its completeness, it demands its complement—Jesus keeps. I here state as a Baptist axiom, that a Baptist church should never place itself in a position where it will be under any obligation, expressed or implied, to withhold any part of the Gospel.

Last, and by no means the least, it is our duty to preach the Gospel to the whole world. Until this is done, it is impossible to discharge our indebtedness to the world.

The fact of individual redemption is the fiat for universal evangelism. The Commission is a command, and it is our duty not only to come to Christ, but to carry Him to others. We come to carry. The field is the world and not any particular part of it. We are not only to go to the uttermost parts of the earth, but to all the earth. The Commission is not provincial or territorial; but cosmopolitan and universal. It is only bounded by time and the universe.

With the French home-mission mean missions in France; with the English, home missions mean missions in England; but with God, missions mean the map of mankind. We must preach the Gospel to every creature in all the earth. The solidarity of humanity is the assumption and the imperative of missions. Some day, and may God hasten the day, we shall come to know that the cannibal is our cousin, and that the despised and desolate denizen of the brothel should become our sister, by saving grace, through the blood of His who died to redeem us one and all. "Go preach the Gospel to every creature," is the mandate for world-wide missions and the marching orders of the redeemed.

The ranks of the missionary may be decimated by death, but others will take their places on the far-flung battle line. The missionary may be buried, and the winds of ten thousand centuries sweep over his forgotten grave, yet the hand of an angel shall write the epitaph of the hero of the Cross, and his name shall be heralded in heavenly history forever and forever.

Brethren, I believe we have trifled long enough with the eternal issues of the missionary problem. We should not cease praying earnestly "Thy Kingdom Come;" but it is high time that we were willing to pay for His Kingdom to come. The world may not understand our orthodoxy, and it would be infinitely wiser and better if it did, but it can comprehend our offerings. Last year our nation spent a billion and a half for strong drink; 800 million for tobacco; 750 million for jewelry, and more for chewing gum than for all mission causes. In spite of this, it is a fact that when missions fail, God's Kingdom fails, among the children of men. It would seem that it is about time we were practicing our prayers. A confession of faith should be tantamount to a missionary subscription.

Mississippi Woman's Missionary Union Page

MISS M. M. LACKEY, Editor, Jackson
Direct all communications for this department to the editor.
MISS FANNIE TRAYLOR, Young People's Leader, Jackson
MISS MARY RATLIFF, College Correspondent, Nymond
MISS M. M. LACKEY, Corresponding Secretary-Treasurer, Jackson
CENTRAL COMMITTEE.
MRS. G. J. RILEY, President, Houston
MRS. J. F. HARRINGTON, Vice-President Northeast Division, Columbus
MRS. MARTIN BALL, Vice-President Northwest Division, Clarkdale
MRS. J. A. AVEN, Vice-President Southwest Division, Clinton
MRS. J. C. JARVIS, Vice-President Southeast Division, Laurel
MRS. RHODA ENOCHS, Recording Sec'y., Jackson
Messrs. W. A. McComb, C. C. Longest, L. M. Hobbs, W. S. Smith, Jefferson Kent, I. P. Twitler, W. A. Borun, A. H. Longino, P. B. Bridges, T. J. Bailey, and M. M. Fulgham.

All societies in Mississippi should send quarterly reports to Miss M. M. Lackey, Jackson, Miss., but all money should be sent to Rev. J. B. Lawrence, Jackson, Miss.

Miss Heck's Morning Prayer.

And now I get me up to work,
I pray the Lord I may not shirk;
If I should die before the night,
I pray the Lord my work's all right.

Our Miss Traylor is now with us in the office. We are glad to welcome her into the State and to the work. From this time on one of us will try to be in the field the greater part of the time. But we should like to so arrange the itinerary each time so as to cover several societies, and thus make expenses less. A great many, many calls have come to the office for the secretary to make visits to certain fields. But so often, indeed usually the call is from one church without any reference whatever to neighboring churches. These calls often give directions where to leave the railroad and how to get out to the church; and to make these places, in many cases, requires miles of travel. The secretary cannot answer all of these calls, much to her regret. But if parties wanting either of us will act upon this suggestion, I feel sure that one of us will be able often to come. Before writing the secretary, get in touch with three or four of the neighboring churches, and ask if they, too, would not like the secretary to come. Or if they will not meet with you, try and plan several days' work near your church, or in your association. Then write us and see what will be the result.

Word from headquarters tells us that the new Year Books will be out early in July. The other literature will come at the same time, and we shall send it all out immediately. We hope societies will be patient with us; we are doing the best we can in this line. In the meantime urge each member of your society to subscribe for "Royal Service."

"At Home."

Dear Young People of Our Auxiliaries:

I am delighted to say to you that I am in Mississippi and have taken up the work that is dear to my heart. I am anxious to hear from each Y. W. A. G. A. R. A. and Sunbeam leader at the earliest date. For I am

ready to serve you, both in the office and on the field.

This is a new and great responsibility, but with your co-operation and our Father's help we shall succeed. Dear leaders of these bands of young people, let us catch the vision of a great army being trained for service with God as our Captain and you the deliverer of His message to them; therefore, let us live so close to Him that the noise of the world will not speak louder to us than the sound of His small voice. When we see God's purpose in these young lives, and live up to our responsibilities, it is then the spirituality of our churches will be deepest.

Before leaving Louisville, I received many mysterious little packages, and on opening them I found they were from Y. W. A.'s in Mississippi who had remembered me so sweetly on my graduation day with lovely articles of necessity. May God bless each of you in your work, for you have already caught the spirit of Jesus.

FANNIE TRAYLOR.

Jackson, Miss., Box 443.

Report of Corresponding Secretary.

June 4, 1915.

Fresh from the flower and grain covered prairies of Texas, several of us gather with you for the first meeting of the newly elected local committee. There can be no doubt that the annual meeting in Houston deeply enriched the life of each of us who was privileged to attend. Royal Service and the W. M. U. minutes will acquaint you with the spirit and viewpoint of the meeting. History will give to it its proper place in the annals of our work, but I cannot refrain from saying that to me it was the most satisfactory meeting of our workers which I have attended during the past seven years. Louisville, Baltimore, Jacksonville, Oklahoma City, St. Louis and Nashville each registered great forward steps in our work but none of them had just the surroundings of the Houston meeting. For instance, each of them marked the close of a year of financial prosperity while during the past year the oil wells have been practically untapped and the cotton has lain idle in the warehouse, and yet, this year the gifts of the women were practically the same as for last year. Again, this has been a year of world turmoil and distrust; but the sweetest peace founded, I believe, on "faith in God" hovered over our meeting and on all sides there was evidenced the spirit of helpful co-operation and the desire to learn from each other how better to do the work. Finally, the meeting was remarkable for the sweet calmness in the midst of deep sorrow because of the absence of Miss Heck. She was truly in our midst "and that to bless."

The week spent in visiting Belton, Waco, Fort Worth and Dallas brought much joy and help to me. It was a pleasure to meet the W. M. U. workers in these various places and to come into contact, which I pray may be vital, with the students who are gathered

together in the Baptist institutions of these places. Baylor College for women at Belton, Baylor University at Waco, the Baptist Southwestern Theological Seminary and the Texas Baptist Women Mission Workers' Training School at Fort Worth called forth the sincerest praise and produced a feeling of pardonable pride in Texas enterprise and faith. Surely they are building with an eye to the future. It was also my privilege to visit the splendid Baptist hospitals at Houston and Dallas and to go one beautiful afternoon to the Buckner Home where over 600 orphans and many aged people are cared for by Texas Baptists.

And so the new year has been ushered in by this invigorating Texas trip. I pray that it may be to me during the coming months a vast reservoir of power like unto the wonderful natural water reserve there in Dallas.

Respectfully submitted,
KATHLEEN MALLORY.

THE WORLD MOVES.

In one town in Mississippi there were twenty-seven convictions for the illicit selling of liquor during the month of May; in another, seventeen; and in yet another, twelve; besides several more scattered about over the State.

The Independent Order of Odd Fellows will not stand for the use of any kind of intoxicants at any of their meetings. Another step forward! As good men are brought to see the impropriety, to put it mildly, of the use of alcoholic drinks at their gatherings, they will break away from the practice.

The Anti-Saloon League has on hand a supply of the Anti-Saloon League Year Book, so indispensable to all public speakers, and will be glad to mail same to any one upon receipt of twenty-five cents. The league regrets that it cannot send out these free, as they are so valuable to the cause of temperance and prohibition, but the scarcity of funds makes this impossible.

On June first, The National Daily made its first appearance. It is the organ of the National Anti-Saloon League of America, and comes brimful of pungent, up-to-date news paragraphs bearing upon the temperance and prohibition developments, which are coming in such rapid succession. The whole world seems to be stirred as never before with the idea and purpose of ridding the world of the universal blight of rum.

The National Anti-Saloon League of America will meet in Atlantic City on July 6th in convention. The fare from Jackson will be approximately \$50 for the round trip. Board can be had from \$15 to \$25 per week. Let anyone who contemplates this trip write to Rev. T. J. Bailey, Jackson, Miss., for information about it.

T. J. BAILEY.

Brother L. E. Goodgame has accepted the pastorate at Theodore, Ala.

BOOK NOTICES.

Of the National Publication Review Bureau.

THE SPELL OF SOUTHERN SHORES by Caroline Atwater Mason, published by The Page Co., price \$2.50.

From the Ligurian Rivera to Ionian and Sicilian Seas and thence to the Adriatic is a journey most graphically described in a volume containing so many beautiful illustrations that the readers feel such a nearness to the places described that in the mind there remains impressions as clear as if the picturesque places had really been visited. This series of travel books is one of the best that is issued from any of the publishing houses and each volume is so complete in itself that none are dependent on the others of the series for interest and entertainment.

THE SPELL OF FLANDERS by Edward Neville Vose, published by The Page Co., price \$2.50.

When the eyes of the world are turned on Belgium, this interesting description of Northern Belgium will be of special interest. There is to begin with, as in all of the volumes of this series, a fine map of the country, and then many fine illustrations besides the very interesting text which differs from the cut and dried phraseology that is usually characteristic of travel books. These books give pleasure in their perusal and a certain joy to the book lover in that they embody all that is requisite in the book making art as well as in the text to make them desirable for their beauty.

FAMOUS DAYS AND DEEDS IN HOLLAND AND BELGIUM, by Charles Morris; published by J. B. Lippincott Co.; price \$1.25.

Charles Morris has written in most telling words an account of the great deeds that have made the leaders and rank and file of the Netherlands famous to the ends of the world for undying love of national liberty. There is much in this volume that will be of special interest now that this country is suffering from the effects of this great love for liberty, having made them heroes of the present war. This book deserves more than passing interest as it will no doubt be an authority on this subject for many years to come.

RALPH WALDO EMERSON by Oscar W. Firkins, published by Houghton Mifflin Co., price \$1.75.

There have been many lives of Emerson, but this is the first since the publication of the ten volumes of his Journals and this book contains much of the biographical and critical material that was for the first time given to the public in the Journals. This biography gives a new estimate of Emerson and in it will be found much that will interest not only the student of literature but the everyday reader. Emerson should mean much to the present generation and will, no doubt, be more and more read; at any rate such books as the above, will lend much interest to the reading of his works.

THE HILL OF VISION by James Stevens, published by The Macmillan Co., price \$1.00.

The Hill of Vision is not a 1915 publication, but its value is such that we feel justified in calling the attention of the lovers of poetry to the many beautiful poems that it contains and also because his other volumes are worthy the attention of lovers of good literature. The fine poetic fancies of James Stevens are sung to every melodious and rhythmic time in this volume and stamp him a poet of exceptional ability.

THE SHOES OF HAPPINESS, by Edwin Markham, published by Doubleday Page and Co.; price \$1.20.

For ten years no collection of Edwin Markham's poems has appeared and now that his admirers are given an opportunity to revive their interest in his genius there is a general feeling of satisfaction which is greatly augmented by the rare quality of the verses contained in this volume. "The Shoes of Happiness," the title poem is a simple allegorical tale of the Orient the rest of the collection are beautiful lyrics on love and youth, war and peace and bear the stamp of the master hand.

THE APPEAL OF A GREAT PROGRAM

L. R. Scarborough

Christ's program for world redemption has challenged the admiration of twenty centuries. A mighty God moving toward the salvation of all men in all ages with a great gospel, using a multitude of spiritual agencies, is a program charming the heart of the angels.

The Baptists are beginning to approach Christ's platform in their world movements. We cannot win in a mammoth task with a small program. We should do all our work for Christ from the high planes of vision and large outlook. Chasing lizards is a poor business for big Baptists.

Dr. Carroll made a broad platform, a titanic program for the Southwestern Seminary. His successors in this mighty task are trying to live up to his far-reaching leadership in building this institution. We feel that if we build well we will deserve to die well. We cannot afford to sin against God, the future and a lost world by not going out on a large program. To do otherwise is to court death.

The new president of the Seminary, backed unanimously by his faculty, recently made some advanced recommendations to the trustees. The trustees enthusiastically endorsed the enlarged movements, and committed themselves to the great program for the Seminary. The items of the enlargement are as follows:

1. Strengthening the center of the Seminary's scholarship. The professorship must grow and make for the best in consecrated learning. A premium was placed on profound scholarship. We covet the best gifts in learning. The center must remain orthodox consecrated, reverent, and compassionate.

2. The Extension Division will be enlarged and strengthened. Our correspondence courses are to be ad-

vertised and pushed to reach hundreds who cannot come to the Seminary. A great program of lectures and reading courses will be carried to the people.

3. A new study of the rural problem will be put in our curriculum. Special attention will be given to the training of men for the country churches. Our preachers will be taught to fall in with the new movements in agriculture, road building, rural schools, etc., as they relate to the churches in the country.

4. The Training School for women is to be enlarged. They go into their handsome new building in the fall. This building, one of the best in all the land, is the gift of the Baptist women of Texas and the Sunday School Board at Nashville. It will house more than a hundred women with the best equipment for comfort and study. It will be a home for women workers throughout the Southwest. They can learn here God's word; His kingdom work in missions; Sunday Schools; B. Y. P. U.; Domestic Science; Kindergarten; Settlement Work; Music, vocal and instrumental; expressions, etc.

5. A School of Religious Education is established where men and women can get the best training in Sunday School work, methods, principles, administration. A Sunday School expert has been employed to lead in this new field. Another man will be added next year. There are a hundred churches in the South which should send a young man or woman out of their Sunday Schools to make preparation for leadership in their schools. We expect to train Sunday School experts and teachers.

6. A Department of Evangelism was established and a great superintendent elected. This department will enjoy a strong force of great evangelists, who will go anywhere, winning the lost, building the kingdom, calling out the called, and otherwise aiding all Baptist forces in bringing in Christ's reign of truth. This force will bring the currents of evangelistic and denominational life into the lives of faculty and students. In connection with this department and as a vital part of the Seminary, a director of vocal music has been employed to teach gospel music to all the students, giving special attention to the training of evangelistic singers. Also a down-town mission will be established on Main street in Fort Worth. A strong superintendent will be employed, and every preacher in the Seminary will be expected to take a course in practical, first-hand, soul-winning. Also a social settlement work is to be started for the shop women, giving a spiritual clinic to the women of the training school.

Thus we are expecting to train scholars, evangelists, soul-winning pastors, church executives, Sunday School experts, evangelistic singers, missionaries, laymen, workers for every sort of Christian service. We seek to grow a center of power, a training camp for soldiers for the great war. We want this institution to be popular for the goods it sends out.

In order to carry out this great

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You remember the grand old book in which you learned your spelling, don't you? You even remember the fable about "Whose ox was gored," too! And you'd like to renew your acquaintance with this old friend, "The Blue Back Speller," wouldn't you?

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program we will need the following things:

1. Students—lots of them—preachers, evangelists, singers, Sunday School teachers, consecrated laymen, young women who want to prepare for God's work. We have room and teaching force for hundreds of students.

2. The hearts of the people. If we have your hearts we will have your prayers and co-operation. We want you to love us for the work's sake, for what we are doing for Christ. We want your agency in sending us students and growing a great constituency and using our students in your churches, Sunday Schools, and other places of work.

3. This program calls for money. It will take at least \$32,000 to carry out this program this year. Our income from endowment will not cover this by a great deal. We must have large contributions. We must have an increased endowment. The trustees made the President chairman of the endowment campaign and urged him to carry on the endowment raising until it reached one million dollars. We need some big gifts. We are praying that our friends will remember the Seminary in their wills and not forget it while they live. This program is worthy of large support. All who have given endowment notes should speedily pay up the interest and principal of their notes. Many who have not given should do so.

Our student's aid loan funds need to be largely increased.

4. We must have open pastorates near Fort Worth for our students. Any one-fourth or half-time church, and many full time churches, within 150 miles of Fort Worth will do good services to themselves and the great cause generally by calling our students. In the main, they make good pastors. The churches using them will help make strong preachers.

This program should appeal to all the sides of our church and kingdom work, and should call for Baptist co-operation everywhere. Help us to build on Seminary Hill a kingdom building and world redeeming institution for the glory of Christ.

Fort Worth, Texas.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

NEWS IN THE CIRCLE

MARTIN BALL

Bethel College, Russellville, Ky., gave pastor W. M. Seay of that city the D. D. degree at the recent commencement. He is worthy of it if any of them is.

The church at Union City, Tenn., even in these depressing times, has added \$300 to the pastor's salary and presented him with a splendid automobile. They know how to treat a pastor.

Brethren C. L. Gansing, J. W. Langham, H. W. Shirley, W. O. Carter and S. B. Culpepper, have good work in Texas, and are making good in all their studies in the Seminary at Fort Worth, Texas.

Dr. J. R. Sampey, of Louisville, Ky., preached the baccalaureate sermon at Bethel College, Ky. It was pronounced by all to be a masterpiece. His text was "What Think ye of Christ?"

Portland Avenue Church, Louisville, Ky., loves her pastor, A. G. Alderson. He has been called and accepted the church at Belton, S. C. His father is pastor of one of the prominent churches in that State.

Rev. Joe W. English recently became an evangelist and joined the Blue Mountain company. What will do for pastors when all the brethren become secretaries, enlistment men and evangelists? But we are free.

Rev. J. M. Price, who has been the Seminary correspondent for the Western Recorder for sometime has been elected Professor of Sunday School Pedagogy in the Southwestern Seminary at Fort Worth. Yes, he accepts.

As our result of the missionaries of the foreign board there were 5,190 baptisms last year and the home board reported 36,000. The business done by the Sunday School board amounted to \$405,956.37. That looks great to us.

Rev. C. C. Briscoe is corresponding secretary of the Mississippi Club in the Southwestern Seminary. His address is Fort Worth, Texas, care of the Seminary. Write him if you want any information, sending a stamp for reply.

The Western Recorder has arranged to give its readers a special doctrine issue. It will contain articles from those who were once Methodists, Campbellites, Presbyterians, etc., but are now Baptists. We are sure it will wake somebody up.

Pastor R. A. Cooper, of Canadian, Texas, has accepted a call to the Second Church Amarillo, and will move to the new work at once. Miss

Annie Ball is to be united in marriage to Mr. F. V. Studor, of Canadian, the sixteenth of this month.

Wake Forest College, N. C., has conferred the degree of Doctor of Divinity on one of the convention secretaries, Hight C. Moore. Now don't you see what one gets by being made secretary? It was worthily bestowed.

The total contributions of the W. M. U., as reported at the Houston convention were \$315,000. This does not give accurately the amount given by the ladies for many of them give through the church amounts not reported at all.

Pastor W. H. Brengle, after several years earnest work leaves New Orleans, and accepts the church at Harrodsburg, Ky. The Kentucky brethren give him a cordial welcome—but, my! my! what is to become of New Orleans?

Dr. Shailer Mathews, dean of the divinity school of the University of Chicago, was chosen president of the Northern Baptist Convention. Our Northern brethren are given to applause and at his election there was prolonged applause.

At the commencement of the Fort Worth Seminary 25 diplomas were given to graduates in the Sunday School manual and 75 certificates to a class who had completed the B. Y. P. U. manual. The latter were given by State Secretary H. C. McGill.

The re-election of Miss Fannie Heck to the presidency of the W. M. U. was a beautiful tribute to her life work. The men may squabble over plans and measures but the good women, living close to the Master, proceed at once to attend properly to the expense and the work.

We are pained to learn of the serious illness of Bro. Walter Trotter, of Winona. He is a deacon of the Winona church and one of the staunchest, active members of that church. May the Lord be gracious to him, and spare him many days for His glory.

Rev. H. E. Waters, who recently resigned the presidency of the Hall-Moody Institute, Martin, Tenn., is in much demand for positions open in schools and churches. Bethel College, Ky., Baptist Academy at Campbellsville, Ky., and other fields of usefulness open to him.

Rev. Wayne Alliston, a Mississippi College boy, who took charge of the Turner Memorial Church, Texas, three years ago, has led in wiping out a debt of \$8,000 and the church comes out from under support of the Board, and pays the pastor \$1,200. Thoroughly self-supporting.



MEMPHIS CONFERENCE FEMALE INSTITUTE

Historic College for Young Ladies of the South

Established in 1837, chartered in 1843. An honorable history of splendid achievement. All denominations attend. Located in Jackson, Tennessee, a town of 20,000, which boasts of never having had an epidemic. Offers a health record unsurpassed anywhere. In a community of beautiful homes, intelligent, refined people, deeply religious tendencies and a marked "school atmosphere." A safe home school in every respect, providing perfect conditions for thorough education.

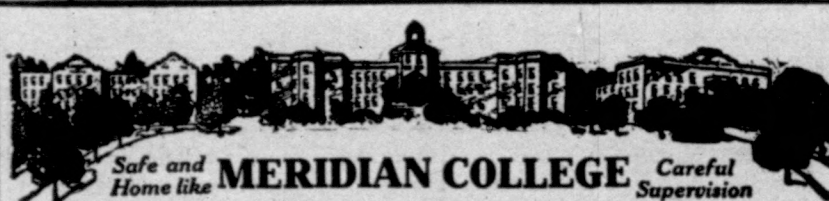
Beautiful shaded grounds equipped with tennis courts, etc., in the heart of the city, affording every opportunity for healthful outdoor exercise together with the inspiring and cultural influences of the city. A completely equipped and well appointed brick building of size, electric lighted, hot and cold water, plenty of light and ventilation. A gymnasium. Wonderful chapeau well near.

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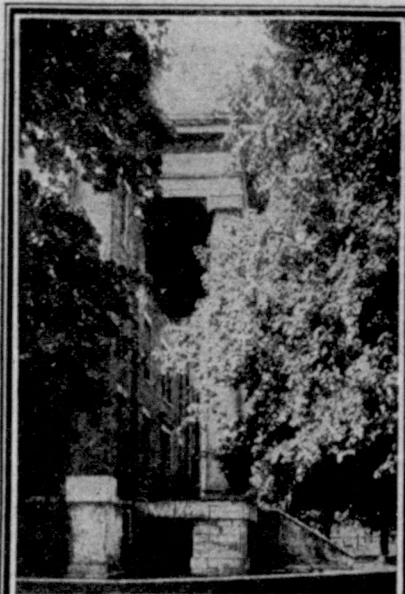
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A select Private College with Preparatory and College courses, Commercial Course, Modern Buildings and equipments; beautiful 50-acre campus and recreation grounds; fish ponds, swimming pools. Fine Athletics. An ideal home school for boy or girl, where they are looked after morally, mentally and physically with the best of Christian home influence and care. A large well equipped Conservatory of Music, Oratory and Art. Also Domestic Science and Teacher's Training, and Summer Course. Write for illustrated catalog No. 109
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For full information, catalogue, and beautiful view book, address

President W. S. Peterson,
Box F, Hopkinsville, Ky.

ANNOUNCEMENTS.

The Baptist Record is authorized to announce

HON. A. C. CROWDER
as a Candidate for Sheriff of Hinds County, subject to the action of the Democratic Party.

PROF. SAM J. SMITH, of Clinton, as a candidate for Superintendent of Education, Hinds County, subject to the action of the Democratic party.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

FIRST CHURCH, LAUREL.

Our meeting has just closed with 86 additions to the church and 66 of these were for baptism. Bro. Jas. B. Leavell, of Oxford, Miss., did the preaching. God is using this man greatly; he won the hearts of the people by his gentle fearlessness in preaching the gospel. Bro. Cooper, of Aberdeen, did the singing and did it well. These brethren brought a blessing from God to us. May God bless you. We are rejoicing.

L. G. GATES.

NEW BETHANY CHURCH.

I was called this year, in May, to New Bethany Church, a church that had been without a pastor for four-months. I organized a Sunday School in the same month I was called and on the first Sunday in June, our regular preaching day, we had five accessions to the church, with the prospect of more to follow. I want to ask the prayers of the Christian people for this church.

Your brother in Christ,
B. A. ASHWORTH.

HOBOLOCHITTO ASSOCIATION.

The last fifth Sunday meeting of the Hobolochitto Association was a great one, meeting with the Georgeford Church 2 1-2 miles west of Carriere, where Rev. Wash Boone is pastor. The meeting was presided over by Rev. J. P. Culpepper, of Poplarville, who is a most excellent presiding officer.

A number of interesting subjects were discussed, but perhaps the most interesting feature of the convention was the plans and outlines given by Rev. T. J. Moore, of Purvis, for church extension and enlistment work.

Bro. Moore's plans received the hearty endorsement of all the brethren, and as he is to give half time to this work under the directions of the State board, assisted by our home pastors, who are hard at work and earnest in the faith, we are praying for churches and a people able to meet the wants spiritually of this section of South Mississippi.

We are proud of our educational advancement during the past four or five years, but we must not forget the most important, so brethren let's put in the next few years, a beautiful church by the side of each of our magnificent school buildings.

Yours faithfully,
C. M. WHITE.

To Drive Out Malaria

And Build Up the System
Take the Old Standard GROVE'S TASTELESS chill TONIC. You know what you are taking, as the formula is printed on every label, showing it is Quinine and Iron in a tasteless form. The Quinine drives out malaria, the Iron builds up the system. 50c.

B. J. LEONARD

DENTIST

Special Attention Given to Children's Teeth and the Treatment of Gum Troubles
Scutter Bldg. Jackson, Miss.

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Next Session Opens September 16, 1914.

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J. W. Provine, Ph. D., LL. D., Pres.

CLINTON, Hinds County, MISSISSIPPI

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For Young Ladies

W. T. LOWREY, LL. D., President

Located in the best part of the best town in the best section of the best State in the greatest nation on earth. Easy to reach. Passenger trains about every two hours, from 6 a. m. to 10 p. m. Autos practically every hour from Jackson, the railroad center of the State. Four blocks from Mississippi College. Sixty-second session. Modern conveniences. New pianos. Thorough. Good care of girls. Teachers room on same floors with students. Remarkable health record. Exceptionally good advantages in Piano, Voice, Expression, and Literary work. Write for catalogue. Address

Hillman College, Clinton, Miss.

You Look Prematurely Old

Be free of those ugly, graying hairs. Use "LA CREOLE" HAIR DRESSING. Price \$1.00, retail.

"IS RELIABLE and DEPENDABLE"

Insurance Commissioner of North Carolina thus refers to Insurance Commissioner T. M. Henry, who is a candidate to succeed himself.

"Commissioner Henry is a regular attendant of the quarterly and annual meetings of the National Convention Insurance Commissioners, and is one of the reliable, dependable members. The esteem in which he is held is evidenced by his favorable committee assignments, where the real work is done; and the fact that he has been continuously Chairman of the Fraternal Committee, one of the most important for five years."

—J. R. Young, Commissioner, North Carolina.

That "velvety" quality in ice-cream comes from the action of the Automatic Twin Scrapers and Famous Wheel Dasher which are found only in the

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Saves Ice and Salt, Too
Your dealer can supply you with Lightning Freezers
Recipes for Frozen Desserts, by Mrs. Koser, sent free
NORTH BROS. MFG. CO., Philadelphia

STOVALL'S DATES.

Hon. P. S. Stovall, candidate for Governor, announces the following speaking dates for the week June 21-26. All are invited to be present at these speakings. Ladies are especially invited.

Hermanville, Claiborne County, Monday, June 21, 10:00 a. m.
Port Gibson, Claiborne County, Monday, June 21, 3:00 p. m.
Fayette, Jefferson County, Monday, June 21, 8 p. m.
Fayette, Franklin County, Tuesday, June 22, 1:00 p. m.
Meadville, Franklin County, Tuesday, June 22, 3:00 p. m.
Roxie, Franklin County, Tuesday, June 22, 8:00 p. m.
Liberty, Amite County, Wednesday, June 23, Picnic.
Plymouth, Leake County, Thursday, June 24, Picnic.
Harpersville, Scott County, Friday, June 25, 10:00 a. m.
Homewood, Scott County, Friday, June 25, 3:00 p. m.
Trenton, Smith County, Friday, June 25, 8:00 p. m.
Raleigh, Smith County, Saturday, June 26, 10:00 a. m.
Taylorsville, Smith County, Saturday, June 26, 1:00 p. m.
Braxton, Simpson County, Saturday, June 26, 8:00 p. m.

SECOND CHURCH, COLUMBUS.

The male members of Second Baptist Church, Columbus, enjoyed a "Get-together" meeting the evening of the 8th. The meeting was characterized by heart-to-heart talks, songs by men only, and refreshments. All left looking forward to the next meeting. The work moves on encouragingly.

Yours fraternally,
JOS. C. RICHARDSON.

**Bethel College For Women
Chartered 1855.**

Offers a limited number of girls' splendid advantages at a very moderate cost. Delightfully situated. Seven acres of wooded campus. Distinctly Christian and homelike in atmosphere. Opportunity to hear notable musical attractions. Autumn trip to Mammoth Cave. Easily accessible. Seventy miles north of Nashville. Preparatory and College work, leading to B. S. and A. B. degrees with Junior College Arts Diploma. Music, Art, Expression and Domestic Science. All kinds of Athletics.

For full information, catalogue, and beautiful view book, address President W. S. Peterson, Box F, Hopkinsville, Ky.

**DELTA WORKER'S CONFERENCE
DISSOLVED**

The Delta Worker's Conference met at Shaw Friday before the fifth Sunday in May, with the following pastors present: W. C. Tyree, C. T. Tew, D. H. S. Cox, P. S. Rogers, L. F. Gregory, Harry Leland Martin, I. W. Read, W. S. Allen.

The meeting of the Conference is evidence of the fact that it is good for brethren to meet in behalf of a common cause, for the purpose of mutual helpfulness, prayer and in a spirit of service to the town in which they meet.

The question of dividing the conference had been under consideration for some time. There was a committee appointed at Tunica, the last meeting, to report at this meeting on the advisability of dividing or dissolving the conference.

The committee made the following report:

"In view of the conditions existing in the Delta, namely, the items of expense, distance of points to be reached and for greater efficiency, we your committee, recommend that the Delta Worker's Conference be dissolved and that the two associations take up the work in meeting the needs of the two associations as may seem best to the pastors and workers. W. S. Allen, L. F. Gregory, C. T. Tew, Committee."

After an extended discussion and a careful and prayerful consideration it was very near a unanimous opinion that it would be a step toward greater efficiency to adopt the committee's report.

The pastors of Deer Creek Association met immediately after the conference adjourned and organized a pastors' conference of the Deer Creek association. A program committee was appointed. The first meeting will be held at Greenville on Monday, after the second Sunday in July, at 8 o'clock p. m.

J. A. MAXWELL,
Secretary.

The Memphis Conference Female Institute and College has introduced as a feature of each session educational trips. For next session these trips will be taken to the cities of Memphis and St. Louis.

The school is located in the residence section of the beautiful little city of Jackson, Tenn., with 20,000 population, very convenient to street cars, depots, fine churches, government building, Carnegie library, etc. The drinking water is considered among the purest of specimens in the world, and there is a wonderful Chalybeate Well within ten minutes walk. Special attention given to health and morals; a safe home boarding school with literary, music and other advantages.

Address H. G. Hawkins, President, Jackson, Tenn.

GOOD MEETING IN HATTIESBURG

I have just closed a fine meeting in connection with my work in Hattiesburg. For a period of two weeks I preached in a tent some distance from the church. It was in a district where there is no church house and where usually there is no preaching. From the first the power of God was manifestly upon the meeting. Twenty-six persons were received into the membership of the First Church. On Sunday night the ordinance of baptism was administered in our baptistry and the hand of fellowship extended by our entire church. From the large congregation present and the devout and thankful spirit which prevailed it was a service long to be remembered. Those who received were of a character that ought to add materially to the working force of the church.

I am now in Gloster in a meeting with Pastor Dobbins.
JOHN T. CHRISTIAN.

**EXCHANGE YOUR OLD BODY FOR
A NEW ONE.**

You can do it in three weeks and thereby renew your health. This article is written by a physician who has seen it demonstrated in numerous cases and explains how it is done.

Listen: If your weight is one hundred and thirty-five pounds your body contains eighty pounds of water, for, according to standard medical books, the human body contains sixty-seven and one-half per cent of water. Now disease is invariably caused by impurities which we call poison, and these are readily dissolved by the right kind of natural mineral water. Drink ten gallons (eighty pounds) of Shivar Mineral Water (use no other water for twenty-one days), and you will have exchanged your old body for a new one, so far as the soluble part of it is concerned. The impurities will be dissolved and pass away. If you suffer with dyspepsia, indigestion, sick headache, rheumatism, gall-stones, kidney or liver disease, uric acid poisoning, or other conditions due to impure blood, accept Mr. Shivar's liberal offer which appears below. Read the following letter carefully; then sign and mail it:

Shivar Spring,
Box 186, Shelton, S. C.
Gentlemen:
I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name
Address
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(Please write distinctly)

Note:—The Advertising Manager of the Baptist Record is personally acquainted with Mr. Shivar. You run no risk whatever in accepting his offer. I have personally witnessed the remarkable curative power of this Water in a very serious case.

Rev. A. T. Ingram has full time work at Louisville, and R. W. Langham goes to Cooleage, Texas, for full time. These are Mississippi College boys. L. C. O'Ferrell is pastor at Anna, Texas, a Clarke Memorial College. C. C. Briscoe, of Mississippi College, has been called to Brooklyn Heights Church, Fort Worth. These brethren are students in the Fort Worth Seminary.

TRY THIS FREE SAMPLE

Try a free sample of Gray's Ointment on any sore, boil or skin wound—then you'll understand why American families have used this remarkable preparation year after year for ninety-four years, for the cure of boils, sores, ulcers, wounds, bruises, cuts, burns, and all skin abrasions and eruptions. Gray's Ointment speedily heals all these skin troubles. It has cured many obstinate cases that for years refused to yield to any other treatment. It prevents all danger of blood poisoning, which frequently develops from a neglected wound. 25c a box at druggists. Get a free sample by writing W. F. Gray & Co., 809 Gray Bldg., Nashville, Tenn.

RUB-MY-TISM

Will cure your Rheumatism Neuralgia, Headaches, Cramps, Colic, Sprains, Bruises, Cuts and Burns, Old Sores, Stings of Insects Etc. Antiseptic Anodyne, used internally and externally. Price 25c.

**NEW CURE FOR PELLAGRA
FOUND.**

Effingham, S. C.—Robert C. Hicks, of this place, writes, "Before my wife started taking your medicine she was a skeleton and only weighed 85 pounds. She had almost completely lost her mind and could not eat anything or do anything. Now she can eat anything, can walk three miles. I believe she would have been dead had it not been for your medicine. You have my prayers and best wishes."

There is no longer any doubt that pellagra can be cured. Don't delay until it is too late. It is your duty to consult the resourceful Baughn.

The symptoms—hands red like sunburn; skin peeling off; sore mouth; the lips, throat and tongue a flaming red, with much mucous and choking; indigestion and nausea; either diarrhoea or constipation.

There is hope; get Baughn's big Free Book on Pellagra, and learn about the remedy for Pellagra that has at last been found. Address American Compounding Co., Box 587-Y, Jasper, Ala., remembering money is refunded in any case where the remedy fails to cure.

Note: In case you have any doubt as to the merit of this treatment, you are at liberty to write to Jacobs & Co., Clinton, S. C., who did not accept this advertisement until an investigation was made that satisfied them that we had cured hundreds of cases of pellagra.

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Published in 1911
565,000 to Date
This book has proven so useful and popular that in a few churches are placing a second order; and others hearing of its value, prefer this to newer books. Ask any one who has used this book and you will get a good testimonial.

World Evangel
Published in 1913
215,000 Already
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The very best new songs as well as the old favorites.
Pronounced by experienced Song Leaders, Pastors and Evangelists to be the best ever published. Try it and see.
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PRACTICAL CHRISTIANITY

The well-known British New Testament scholar, Professor James Hope Houlton, in a recent number of "The Expository Times" had a striking article entitled "Inspired Supplication," based on James V, 16. It may interest our readers to know that this subject is ably handled by Professor A. T. Robertson, the notable American New Testament scholar, in his recently published volume, **PRACTICAL AND SOCIAL ASPECTS OF CHRISTIANITY**. This is a series of helpful expositions of the Epistle of James, and it bears all the characteristic marks of accurate scholarship and spiritual discernment for which Prof. Robertson has a noteworthy reputation.

A DECLARATION OF PRINCIPLES

"As a Knight of the New Chivalry I hereby declare my loyalty to the following principles and my purpose to follow them, God helping me: To a personal observance of the single moral standard for both sexes; to seek information from right sources concerning the high value of the fact of sex and the danger of its abuse; to marry no woman until I am assured of my physical fitness for marriage; to observe the laws of heredity in the divine function of parenthood for the sake of building a better race; to use every legitimate means for the suppression of the traffic in the bodies and souls of women; to cast my vote and influence in favor of all laws looking towards the final abolition of commercialized vice; to assist in relieving economic pressure as a course of prostitution; to make known my loyalty to the New Chivalry, and create sentiment in its behalf by using its medal of honor; and strive to persuade at least one comrade to enter the same Christian Knighthood."

It is a comprehensive pledge and one that appeals to the dignity and strength of youth and manhood. Read the exposition of it in **THE NEW CHIVALRY** by Henry E. Jackson. It has been received very favorably by the press, and justly regarded as the very best book which deals with the facts of sex safely and intelligently.

NEW NATIONAL LABOR DEPARTMENT FOR AMERICAN ANTI-SALOON LEAGUE.

By Allan Sutherland.

Through the recent addition to its activities of a National Labor Department, under the direction of the Rev. Charles Stelzle, the American Anti-Saloon League has not only secured a peerless leader, but has united to its already broad field of services an important constructive work, which should have far-reaching results in the development of its plans for the betterment of mankind. This new department will deal, primarily, with the economic aspects of the liquor problems, making exhaustive researches and comparisons to refute the repeated declaration of liquor representatives that the overthrow of their business will be detrimental to the best interests of labor, since,

according to their statement, it provides the necessary amount of revenue to enable the government to administer its business. As will readily be seen, this opens up an interesting and significant field of investigation, which should result in producing convincing figures to prove the falsity of the position taken by the whiskey interests.

This department will also plan to meet the social and recreational needs of communities from which the saloon has been abolished.

Mr. Stelzle is widely known through his active interest in the social and economic uplift of the working man. He himself was a poor boy, and in early manhood was a machinist; but improving his spare time and making the most of his opportunities, he eventually became a Presbyterian minister. For ten years, he was the efficient superintendent of the Bureau of Social Service under the Presbyterian Board of Home Missions, with headquarters in New York and during that time rendered invaluable service to the cause so dear to his heart. Resigning this position, he served, last winter, as Director of Relief and Emergency Measures of the Mayor's committee on the unemployed, in New York. He is an authority on social and economic questions, and has written much upon these subjects. In his new position, he should render a most important service.

Interest in the great convention of the Anti-Saloon League of America, to be held in Atlantic City, July 6-9,

Brethren C. L. Gansing, J. W. Cullinanes steadily to increase. It is now almost certain to be the largest gathering of its kind ever held in this country. Already indications are that from every State of the Union will come many delegates, which will easily swell the throng in attendance to not less than 25,000. Local churches, Sabbath Schools, young people's societies and temperance organizations are invited to send representatives. Ample accommodations will be found for all visitors, whether delegates or not. Leading orators from all parts of the country will address the several sessions of the convention.

Po Chow, An Hwei, China, May 1, 1915.—April the eleventh was a red letter day with us and our work at Po Chow. On that day our nice roomy church, made possible by the gifts of our brother and sisters of the Raleigh Tabernacle Church, was dedicated. I dare venture to say that no other Centennial gift of like amount will fill a greater need. We have been worshipping for ten years in a small house in our yard, which was long ago outgrown. Our new house will comfortably seat five hundred and by adding seats another two hundred can be seated. We thought we were building to meet our needs for several years, however we were very much gratified to have the house filled and an overflow, several times, during our first series of meetings in it.

One night during the meeting the devil put into some one's head to whisper throughout the audience that

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the doors would soon be closed and no one would be let out. At the same time others began to jump up and make a dash for the door, saying that it was raining. Such a stampede we did have for a few minutes. The preacher, a native evangelist of great repute in these parts, finding himself unequal to the occasion, politely invited them to come the next day and sat down. Brother G. P. arose at once and called for "Jesus Loves Me." It was wonderful how, under the inspiration of that song, by the time the last verse was sung, the crowd was quietly seated and remained for the rest of the service.

On the day of the dedication we began the day with an early morning baptismal service, when twenty-two followed the Lord in the watery grave. We have had services every night for most of the time since the dedication, with large and attentive congregations. Especially during the last week have we had large audiences of women. The city has been full of visiting women from every direction, having come in to burn incense at the temple of the "God of Hades," hoping thereby to incur his favor and thus have their sufferings alleviated when they reach his regions. Our big church attracted their attention, so many of them attended the services and some of them, upon hearing, professed to accept the True God and salvation through His Son and said they would never worship false Gods again. Our outlook is most encouraging, and we desire the prayers of Christian people that we may have the strength to make the most of these wonderful opportunities.

With Christian greetings, I am yours in His service,

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JAMES A. HENDRICKS.

James A. Hendricks was born in Yazoo County, January 7, 1850. He was married to Jennie E. Vinson, November 15, 1878, with whom he lived till her death, 1908. January 8, 1909 he was married to Mrs. Wixon who was indeed a wife to him and a mother to his children.

Brother Hendricks was operated on at the Baptist Hospital in Memphis in May, and died May 14, 1915. He was thirty years a member of Four-Mile Baptist Church, of which he was a member and deacon when he died. The esteem with which he was held was attested to by the large number at his funeral. A wife and four children survive.

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At the home of Mr. S. T. Berry, the bride's father, near Polk, Simpson county, Miss., June 6, 1915, Mr. Myers Buckley and Miss Mary Berry, R. Drummond officiating. Mr. Buckley is a son of Rev. J. C. Buckley, and is a promising young man. Miss Berry is a beautiful young lady and has the qualities for making a happy home for the man who will help her.

May the Lord guide them to prosperity and happiness.

R. DRUMMOND.

NOTICE TO THE PUBLIC

We want to call attention to the public generally to one Mr. H. C. Holliday, who claims to be acting

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TABLE OF CONTENTS*

	Page		Page
Foreword from the Editor.....	5	15. Baptism—Light from All Sources.....	71
1. Decline of Early Christian Churches.....	13	A. T. Robertson.	
W. J. McGlothlin.		16. The Spiritual Meaning of Baptism.....	79
2. "What We Believe".....	16	E. Y. Mullins.	
3. Center of Christian Union.....	19	17. The Baptist Position as to Restricted Communion.....	90
J. M. Frost.		E. Y. Mullins.	
4. The Deity of Jesus Christ.....	23	18. Dr. Campbell Morgan on Baptism.....	96
L. N. Sirrell.		19. A Methodist View of Baptism.....	99
5. Faith and Knowledge.....	28	20. Judson's Change of View.....	102
6. Faith and Faith.....	30	21. "Baptism by Immersion".....	106
7. Are Baptists Calvinists?.....	32	22. Larger Use of the Ordinances.....	107
Z. T. Cody.		J. M. Frost.	
8. Christian Union—A Deliverance by the Baptist General Convention of Texas.....	35	23. The Values of Baptism.....	113
9. Pronouncement of Christian Union and Denominational Efficiency by the Southern Baptist Convention.....	42	J. S. Kirtley.	
10. Uses and Abuses of Creedal Statements.....	51	24. The Greatest of All Easter Pictures.....	115
J. B. Gambrell.		Howard Lee Jones.	
11. The Commission in Creedal Form.....	55	25. The Problem of Christian Union.....	121
J. M. Frost.		J. F. Love.	
12. Baptism and Christian Union.....	61	26. "The Art of Thinking Things Together".....	126
E. Y. Mullins.		J. M. Frost.	
13. Christian Union and Infant Baptism.....	65	27. The Doctrine of Education.....	132
14. Modern Scholarship on Immersion.....	68	O. L. Powers.	
A. T. Robertson.		28. Christian Fundamentals in Education.....	135
		E. M. Potest.	

*Titles without names of writers are Editorials, as shown in proper place.

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as financial agent for the Mississippi Baptist Orphanage. We know that he has collected quite a sum of money, and on investigation we find that he has no authority to collect money for this purpose, and has not turned one cent into the Orphanage. Mr. Holliday has been collecting in the community about Red Lick, Miss., but when last heard of was in the community about Vicksburg.

We feel like this is an imposition on the charities of our good people and are ready to assist the public in relieving itself of him, when his whereabouts can be apprehended.

Respectfully,

J. N. MILLER,
Pastor of the Baptist Church, Red Lick, Miss.

OLD MENS' HOME.

The Old Mens' Home is progressing nicely and will in the near future have a nice, brick building with all the modern equipments. The building to have 100 rooms and an 80-acre farm, with some cows, pigs and

chickens to keep the expense down. It is not the mind of the board to work the old men at all. This farm is to insure the home of the best the farms can produce. The old men will have an large auto to go back and forth to the city to take in the different churches they may care to attend, as the institutional is interdenominational. The board is asking that every Sunday School in the State send in a donation for this work by September 1st. Every Sunday School should do this as soon as they can.

Send your donation to Rev. W. G. Francis, 327 South President Street, Jackson, Miss.

The eighth annual commencement of the Southwestern Theological Baptist Seminary was a great success. The sermon was preached by Pastor Wallace Basset, of Amarillo, Texas. The baccalaureate address was made by Pastor C. C. Carroll, of Winchester, Ky. The music was enriched by gospel singer J. Fred Scholfield.

COMMENCEMENT AT SHORTER.

The most brilliant commencement season in all its history has ended, and Shorter College has closed its doors for the summer. President Van Hooser has moved his office to one of the attractive bungalows near the college, on the college grounds, from which all business will be transacted during the summer. Several members of the faculty will spend their vacations at home, or in sight seeing, but a large number will go to Columbia or Chicago, and other educational centers in order to keep in touch with the spirit of progress that pervades the very warp and woof of Shorter College. Miss Anne W. Raynor, Professor of German and Spanish, will study at Columbia, as will Miss Virginia Wendell, who succeeds Miss Lindsay as lady principal. Miss Blanche Vail will study in Boston, making a specialty of her gymnasium work; Miss Ruth Van Giluwe will study violin in New York.

At the University of Chicago, Shorter will be represented by Miss Mary S. MacDougall, head of the department of biology; Prof. O. M. Bishop, head of the department of chemistry; Prof. L. R. Hogan, head of the department of Bible, and Miss Emmeline Green of the French department. Prof. Paul Cousins, who has just accepted a position at Shorter in connection with the department of English, will be at Columbia for the summer; Prof. Arnett of the department of history, who has already won his A. M. from Columbia, will do research work in the Congressional Library at Washington, preparing for the thesis which he will submit for his Ph. D. degree.

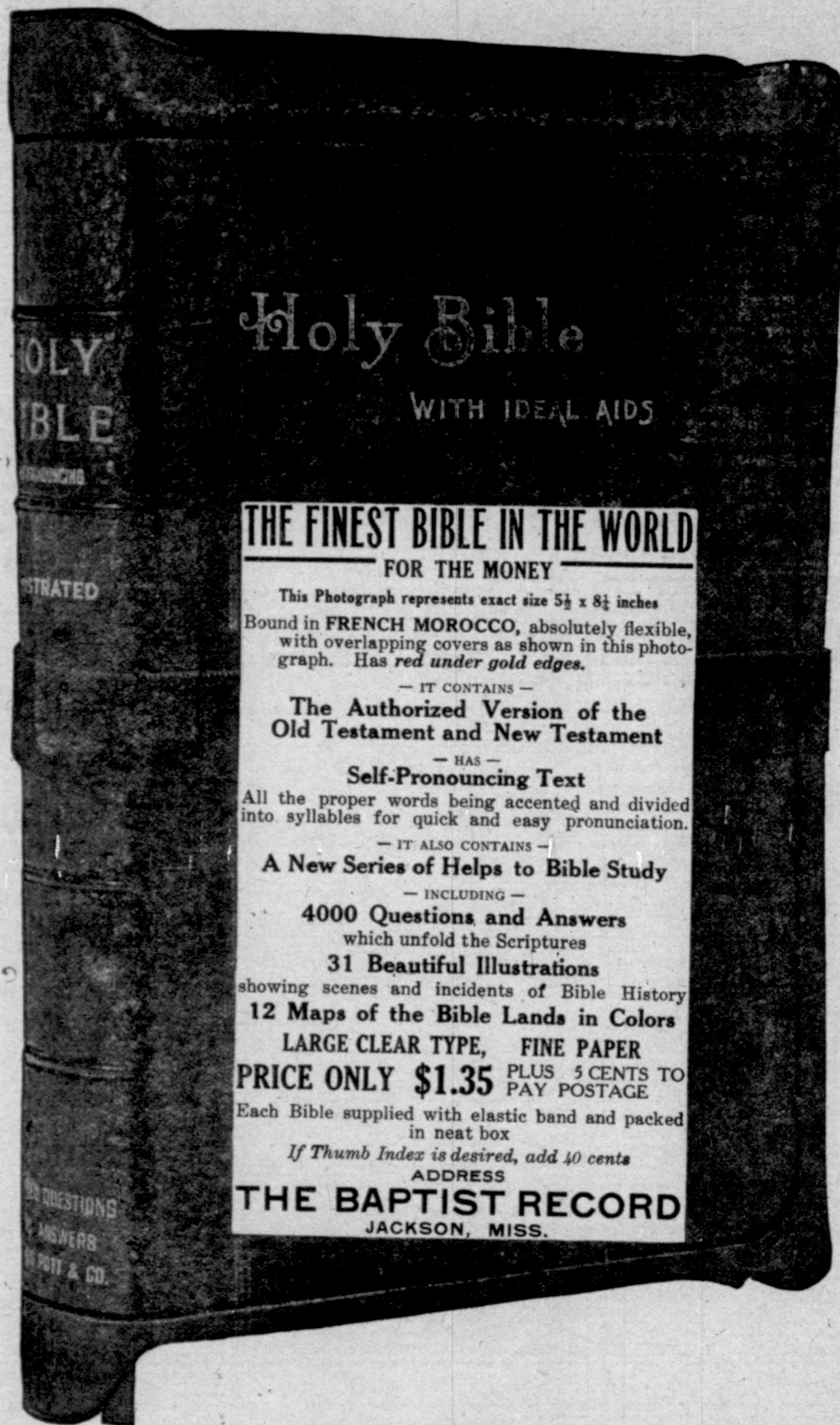
During the summer an additional chemical laboratory for organic work will be installed, thus giving Shorter a full four years course in chemistry. The biological laboratory will also be greatly enlarged and the work extended. While in the North Prof. Arnett will purchase a complete outfit for a psychological laboratory. Shorter is growing in every way, and the next year will doubtless prove the most successful in its history.

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